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friends are frequently referred to in the Avesta and elsewhere as having become faithful adherents and believers."

The court soon followed the King's example, and "the Religion" gradually spread over Vishtāspa's realm. Not only are conversions made in this land, not only are some Turanian converts mentioned, but tradition has stories to tell of Hindus, and even of Greeks, who embraced the new faith.

But "the Religion" was not to spread without conflict, and with the great religious wars which we read of in the Avesta we reach a crucial point in the history of Zoroastrianism. There seem to have been two of these wars, the first having broken out, according to tradition, some seventeen years after Vishtāspa's conversion. The great opponent of Vishtāspa and of "the Religion" was Arejat-aspā, or Arjāsp. Fierce battles were fought, and though victory ultimately rested with the "true" believers, it was purchased at great cost. The greatest loss sustained by the followers of Zoroaster was the death of the prophet himself, which occurred possibly at the beginning of the second war. Tradition is so unanimous that Zoroaster died a violent death in the seventy-seventh year of his age, that we may probably accept its accuracy. But while later Iranian writers state that his death took place at the storming of Balkh early in the second religious war, we cannot be sure that they are exact in their information, although it is possible that they are.

With the final overthrow of Arjāsp began a period of rapid progress for "the Religion," a progress which met its first great check at the invasion of Alexander.

Such is a very bare outline of the story of Zoroaster's life, as told in the first part of Professor Jackson's book. The second part of the work is given up to seven critical appendixes entitled, respectively, as follows: Suggested Explanations of Zoroaster's Name; On the Date of Zoroaster; Dr. West's Tables of Zoroastrian Chronology; Zoroaster's Native Place and the Scene of his Ministry; Classical Passages mentioning Zoroaster's Name; Allusions to Zoroaster in various other older Literatures; Notes on Sculptures supposed to represent Zoroaster.

The list of books connected with the subject (pp. xi-xv), and the beautiful map of Persia and Afghanistan by Keith Johnston, with its key, are both valuable additions to the work.

This life of Zoroaster is an admirable piece of work, and both the author and all those interested in the subject are to be congratulated on the publication of this beautiful volume in which is told so well the story of the Prophet of Ancient Iran.

J. R. JEWETT.

Papias and His Contemporaries. By EDWARD H. HALL. (Boston: Houghton, Mifflin and Co. 1899. Pp. 318.)

OUR author starts out bravely. He tells us that Papias, bishop of Hierapolis in Phrygia, is the first living personality "after the Apostle

Paul, to present any marked individuality" (p. 3). This is high distinction for the Phrygian bishop, but he must notwithstanding be content with some twenty pages, descriptive of his life and labors. Papias is taken to be an exact contemporary of Justin and Marcion, and yet we are told that we are then standing "at the beginning of things, when the Christian Scriptures are not made, but making." The Third Evangelist is just beginning to write: "Forasmuch as many have taken in hand," etc. Is not this rather belated criticism of the New Testament literature? Chapter II. deals with Primitive Christian Literature, and Clement of Rome heads the list of authors passed in review. Surprise is expressed that Clement does not quote the words of Jesus as "*Scripture*." But why should he? Were they not "living words" to Clement and his contemporaries? Ignatius, Polycarp, Barnabas and the rest are hastily handled, and then we come in Chapter III. to Two Learned Doctors, who turn out to be Justin Martyr and Marcion. These are examined with special reference to their attitudes towards the New Testament writings. Justin has some document or documents before him which he calls *Memoirs*, *Gospels*, *Gospel or Teachings*, but "that these can be our four Gospels in the form in which we have them seems altogether improbable." The reasons given for this skepticism are, that Justin rarely follows the text of the Gospels exactly, and that "it is difficult to understand why, if he had such universally recognized works in his hands, he should never once have mentioned their names or claimed their authority." But if these four Gospels were "universally recognized," there was no necessity for Justin to make extended and exact quotations from them. And if they were not "universally recognized," Justin's silence about their names and his scant quotation from them, do not prove that he personally did not know of their existence. It is hardly accurate to say "that the Jewish Prophets were equally unknown and unhonored by pagan emperors." Moreover, the writings of the "ancients" have ever possessed a peculiar authority, and Justin was clever enough to take advantage of this fact. Marcion "is by far the most striking figure of this period." His "aggressive movement" began the process of singling out our three earlier Gospels, the material of which had existed for some time in a fluid and transient form, and of giving them final shape and sanction (p. 98). Chapter IV. discusses the Millennial Reign, and Papias is taken as a representative in this connection of "all the accepted writers—of all the Christian Fathers." It was out of such "crude and conflicting beliefs" that our Christian faith was born; and by a slow process our four Gospels were sifted out of a mass of "heterogeneous traditions" (p. 123). Our author makes much in his next chapter on Theological Speculations of the "conflicting views of Christ" which the Gospels and the Pauline Epistles present. He seems to forget that the Gospels are descriptive of Jesus' ministry and teaching, while as yet the fact and significance of His death and resurrection could not be taken into consideration. Paul, on the other hand, seeks to interpret Christ's life and work in the light of the Cross and Crown. Mr.

Hall tells us that it became to Paul more and more impossible to blend the earthly life [of Jesus] with the spiritual functions of the Son of God, and he ceased at last to attempt it. "His letters to his followers would have gained tenfold moral (more?) power, if reinforced by lofty maxims from the Master's lips. So at least it seems to us [*i. e.*, to Mr. Hall]. But no: a few allusions to His death and resurrection, two or three scanty references to the words of Christ . . . , that is all" (p. 151). If our author had applied himself as diligently to Paul's writings as he has to the Papias fragments, he would have written more guardedly on this point. And when he tells us that in the time of Papias there "was no Christian Church" (p. 193), we wonder if he has not forgotten still more of Paul and the early sources. However, on page 201 he speaks of an agitation which stirred the "young Christian Church." Now we wonder if he has not forgotten himself. The Mystic Gospel is the subject of the final chapter of this book, but there are some seventy pages of notes. As "a study of religious thought in the second century" the work fails to take account of the tremendous undercurrent of common Christian faith and life, which shortly comes to view in divers places, and finally sweeps along in a mighty tide of rising power.

E. K. M.

The Post-Apostolic Age. By LUCIUS WATERMAN, D.D., with an introduction by Henry Codman Potter, D.D., LL.D., Bishop of New York. [Ten Epochs of Church History, Vol. II.] (New York: Charles Scribner's Sons. 1898. Pp. xviii, 505.)

THE second and third centuries of Christian life and society have never so powerfully compelled the attention of the learned as during this century. It is now safe to say that the most brilliant victories of modern historical criticism have been won on this field, where scarcity of materials, divergence of mental temper and equipment, distance and difference of culture, not to speak of corporate bias and personal prejudice, combine to make the work of the searcher difficult and even painful.

In thirteen chapters Dr. Waterman takes his reader over the main features of this "dark and bloody ground," and, let me say at once, in a manner no less considerate than entertaining when we recollect that to this dim and remote tribunal all bodies of Christians look back with more or less respect and confidence. The boundaries of the Post-Apostolic Age he fixes between the years A. D. 100 and 313, or from the moral termination of the personal labors of the Apostles to the Edict of Milan. The literary sources of information for his narrative are next arrayed, whereupon he treats of the historic episcopate in the third and fourth chapters, and in the fifth, sixth, eleventh and twelfth, of the relations of the Church to the Empire. The archaic heresies of Ebionism and Gnosticism, the internal disciplinary strife concerning the mode of celebrating the Easter festival, the mixed controversy of Montanism, and Sabellianism, that thin wedge of great dogmatic heresies, take up the seventh and